

No. 5 in the table has an "alternative" or No. II wife. No. 8 is married to a No. III woman, which may be called "rare." Nos. 3 and 4 are united to "exceptional" or No. IV wives.

According to Table II the children of Nos. 1, 4, 5, 6, and 7 have the same totem as the father. Nos. 2 and 8 take the totem of the mother. Again, on examination of the totems in the fourth, fifth, and sixth columns, it is seen that some of them follow the father, some the mother, and some follow neither parent. Other individuals have two totems.

In other instances not included in this table, I have discovered that even among the offspring of the same parents there is considerable irregularity — some of the children having one totem and some another. I am inclined to think, however, that if one could prepare genealogies showing two or three generations, taking into account all the ramifications caused by the marriages I have numbered I, II, III, and IV, the laws of descent might be found more regular than at present appears.

It may be stated that I am the only student up to the present who has reported the marriages herein referred to as No. III and No. IV among the Wombya or any kindred tribe; and no author has before attempted to arrange the sections composing the phratries as they now appear in Table I. The present article is necessarily very brief, but it is believed that it will result in shedding new light on the social organization of Australian tribes and enable investigators to start anew.

PARRAMATTA,  
NEW SOUTH WALES.

## THE CHAMORRO LANGUAGE OF GUAM—V

By WILLIAM EDWIN SAFFORD

### IX. — VERBAL DIRECTIVE AND LOCATIVE PARTICLES

1. **Magi**, or **mage**. — This particle, which corresponds to *mai* of the Sawaiori languages, is used to express motion *toward the speaker*; as *Chule magi i hānom*, bring *hither* the water; *maiudai hao magi?* were you carried *hither*? (did you ride *hither*?). It is interesting to note that whereas in Polynesia the particle *mai* is used also as a preposition 'from' (*mai-hea*, Hawaiian, from where), this is not the case in the Chamorro language (*gine-mano*, from where), in which it is used only as a directive particle having the sense conveyed by *hither* (German *her*). It is possible that the verb *maila*, to come, is connected in some way with the particle *magi*, but I have been unable to trace the connection.

2. **Guato**, or **guato**. — This particle corresponds to *atu* of the Sawaiori languages; it is used to express motion *away from the speaker* (German *hin*); as *chule guato i hānom*, take *hence* the water. *Guato gi manchagô na tano*, forth to distant lands. It is not used as a preposition, but is simply a verbal directive. From it is formed a verb *guāguato*, to go to (German *hingehen*).

3. **DIRECTIVE PARTICLES ABSENT FROM PHILIPPINE DIALECTS.** — So far as I have been able to learn, these particles are absent from the dialects of the Philippines. They are essentially Polynesian, playing a far greater part in the eastern Pacific groups than in Guam. In Samoan we have *au mai*, bring *hither*; *avatu*, take *hence*; *o mai ia te a'u*, come *hither* unto me; *o atu ia Iosefa*, go *hence* unto Joseph. In Hawaiian we have, *e awe mai*, bring *hither*; *e awe aku*, take *hence*; *e hele mai*, come *hither*; *e helo aku*, go *away*. I have found nothing corresponding to this in the Philippine dialects, but the identity of the Polynesian and Guam directives is certain.

4. **Nae**, or **nai**. — In addition to the above particles, which indi-

cate the *direction toward which* or *from which* an action tends, there is another particle very much used in the Chamorro, indicating the *place or time at which* the action of the verb is performed. This may be called a **locative** particle. It corresponds to the English *at* or *on* (French *à*, German *an*), in the adverbial phrases, at what place, at what time, on Monday, at evening. Its use does not accord, however, with the rules of English grammar, since it is used with adverbs of place and time; as *mano nae gaega*, where at is he? *ngaian nae mato hao?* when at did you come? *pagô nae*, at now — phrases which become proper in our language when changed to, 'at what place is he? at what time did you come? at present.' This particle is applied even to Spanish words which have found their way into the Chamorro, as *este nae*, here, at this place; *nunka nae*, never, at no time. It is also combined with the adverbial conjunctions *an*, *gin*, when or where, used to join a subordinate to a principal clause in complex sentences, forming *anae*, *ginae*, etc.

#### X. — ADVERBS

I. ADVERBS OF PLACE AND MOTION. — The common adverbs of place and motion are in reality abbreviations of phrases composed of the demonstrative pronouns preceded by the preposition *gi*, *at* or *to*. They correspond with the demonstratives very much as the French adverbs *ici*, *là* (here, there) correspond with the demonstratives *celui-ci*, *celui-là* (this, that), although in Guam it is the demonstrative which is the primitive word and the adverb the derivative. Thus we have:

*guini*, here, from *gi yini*, at this (place);  
*guenao*, there, from *gi yenao*, at that (place);  
*guihe*, yonder, from *gi yuhe*, at yon (place);

From the names of directions are derived adverbs preceded by *iya*, or by the prefix *san-*, the latter of which has the effect of modifying the radical vowel as in the case of the article *i*.

Primitive word	With <i>iya</i>	With <i>san</i>
<i>hulô</i> , up	<i>iya hulô</i> , on top	<i>sanhilô</i> , above
<i>papâ</i> , down	<i>iya papâ</i> , at the bottom	<i>sanpâpâ</i> , below
<i>halom</i> , in	<i>iya halom</i> , inside	<i>sanhalom</i> , inward
<i>huyong</i> , out	<i>iya huyong</i> , outside	<i>sanhiyong</i> , outward

Primitive word	With <i>iya</i>	With <i>san</i>
<i>tate</i> , after	<i>iya tate</i> , behind	<i>santâle</i> , on the rear
<i>lago</i> , north	<i>iya lago</i> , in the north	<i>sanlâgo</i> , on the north
<i>haya</i> , south	<i>iya haya</i> , in the south	<i>sanhâya</i> , on the south
<i>katan</i> , east	<i>iya katan</i> , in the east	<i>sankâtan</i> , on the east
<i>luchan</i> , west	<i>iya luchan</i> , in the west	<i>sanlichan</i> , on the west

In indicating the direction of an action the above words are preceded by the prepositions *falag*, toward; *gine*, from, as —

*falaghulô*, upward; *ginchulô*, from above; *falagluchan*, to the west.  
*falagpapâ*, downward; *ginipapâ*, from below; *ginikatan*, from the east.

The use of the possessive suffixes with these adverbs has already been noticed,<sup>1</sup> as —

*gi lâgo-ko*, on my north; *gi hilô-mame*; on our upper side, above us;  
*gi hâya-mo*, on thy south; *gi pâpâ-miyo*, on our lower side, below us;  
*gi kâtan-ña* on his east; *gi menan-ñiha*, on their front, before them;  
*gi lichan-ta*, on our west; *gi tâten-ñiha*, in their rear, behind them.  
*entalo*, among, between; *gi entalo-miyo*, in your midst, among you.

#### ADVERBS USED WITH LOCATIVE AND DIRECTIVE PARTICLES:

*mano nae*, *mano nai*, where? at what place? where at?  
*enao nae*, there, at that place;  
*ayu nae*, *ayo nai*, yonder, at yonder place;  
*guaha nae*, at any place, anywhere; somewhere;  
*taya nae*, at no place, nowhere;  
*este*<sup>2</sup> *nae*, at this place, here.  
*este magi*, *guini magi*, in this direction, hither;  
*este magi nae*, at this place, to this place (toward me);  
*guenao guato*, in that direction, thither;  
*enao guato nae*, in that place (away from here);  
*ayu guato nae*, *ayo guatu nai*, in yonder place (away from here);  
*todohâ nae*, in every place, at all times;<sup>3</sup>  
*iya guiya nae*, with it, therein.

SUFFIX *-ñaion*, or *-ñaehon*. — This suffix often has the force of the adverb 'away'; as *unfakñaehon i guinaha-mo gi famaguon-mo*, thou-dividedst-away thy property among thy children.<sup>4</sup>

<sup>1</sup> *Am. Anthr.*, vol. v, p. 512; p. 29 of the reprint.

<sup>2</sup> *Este*, adopted from the Spanish, is gradually superseding the Chamorro *ini*, this.

<sup>3</sup> From Spanish *todo*, every, all, and the Chamorro *hâ*, indeed, really.

<sup>4</sup> See Verbal Suffixes, *Am. Anthr.*, vol. vi, p. 113; p. 65 of reprint.

## 2. ADVERBS OF TIME AND SUCCESSION:

*pāgo*, now, today; *pāgō na haane*, this day;  
*pāgohā*, *pāgogohā*, right now, only today, just now;  
*naya*, formerly, in olden times;  
*hagas*, formerly, once on a time; as *hagas magalahe hao*, formerly you were governor.  
*lāmona*, presently, later (literally, more ahead);  
*monhayan*, *monhan*, already (before a past act);<sup>1</sup>  
*agupa*, tomorrow;  
*agupahā*, repeatedly, day after day;  
*inagpañā*, day after tomorrow;  
*nigab*, yesterday;  
*inigabñā*, *i halacha*, day before yesterday;  
*taftaf*, early;  
*taloane*, late, tardy, tardily (when spoken in the morning);  
*poēñge*, *pueñge*, late, tardy, tardily (when spoken in the afternoon);  
*am-am*, behind-hand, tardy, a long time;  
*ti am-am*, not long; a short time;  
*ti am-amhā*, quite a short time;  
*seso*, *sesu*, frequently, often;  
*lacha*, once; *fahagua*, twice; *fafatu*, three times, etc., are now obsolete.  
*taptung*, frequently;  
*ēkalag*, *ekākalag*, rarely, seldom;  
*halag*, rarely, seldom;  
*talo*, again, once more (French, *encore*);  
*ti talo*, not again, nevermore: *ti hu-isao talo*, I will not sin again;  
*finénana*, firstly, in the first place;  
*i mina-dos*, secondly, in the second place,<sup>2</sup> etc.

With Locative Particle *nae*, or *nai*:

*ñāgian nae*? when? at what time?  
*ayo nae*, *ayu nai*, at that time;  
*pāgō nae*, now, at this time;  
*taya nae*, *tat nae*, never, at no time.  
*guaha nae*, at some time, at times, at any time.

## Adopted from the Spanish:

*siempre*, *siemprehā*, always, ever;

<sup>1</sup> See vol. VI, p. 510; p. 80 of reprint.

<sup>2</sup> From the Chamorro *mina*, and the Spanish *dos*, two.

*nunka nae*, never;  
*kādarato*, frequently, many times;  
*kadadña*, *tolosdias*, every day, daily; *kadadña hu-gāgagao si Yuus*, I beg God daily;  
*yesta*, *trabía*, already;  
*trabía*, (in a reply, like Spanish *todavía*), not yet;  
*untiro*, *unabās*, *un biahe*, once; *dos beses*, *dos biahes* twice.  
*untirōhā*, *derepēnte*, suddenly, all at once.  
*atrasáo*, tardy, behind-hand.  
*entōnses*, then; *antes*, before, already; *despues*, afterward.

3. ADVERBS OF MANNER AND QUALITY.—To express the manner or quality of an action the Chamorros use either a prefix to the verb or adjective, an illustrative adverb like *taiguini* (thus), or a phrase formed by the preposition *kalang* (like) and an object; or they may use an adjective or denominative verb to describe an action, placing the verb indicating the action in the infinitive form. Thus, 'The crow flies swiftly' is rendered *Sahyao gumupo i āga*, which is literally 'Swift to fly is the crow,' or, in better English, 'The crow is swift in flying.' In the same way nearly all derivative adverbs ending in English in *-ly* (Spanish *-mente*, French *-ment*) may be used as adjectives or denominative verbs.

## Adverbial Prefixes:

well, *góf*-, *géf*-, *gés*-;  
 ill, *chat*- (from the Malayan *jahat*, ill).  
 Nearly, almost, on the point of, *katna*-, *ké*-.  
 Easily, readily, liable to, prone to, *gusé*-.

It is interesting to note that the formation of many words in Chamorro can readily be traced to the use of some of these particles prefixed to verbs. Thus from *gof*, well, and *lūi*, see, we have the verb *goflūi*, or as it is usually written *gufilūi*, 'to love,' literally, 'to see well.' From this, by the interposition of the particle *in* before the radical vowel (which has the effect of modifying it to *i*), we have the noun love, *ginifilūi*. By prefixing the particle *a*-, which has a reciprocal sense, we have *agufilūi*, friend, friends being those who look well, or kindly, at one another. In the same way a great many words are plainly traced to the prefix *chat*, ill or bad, and *lūi*, to see; *chatlūi*, to hate, literally, 'to look ill' at some one; and from

it are formed *chinatlîi*, hatred, and other derivatives. In a similar way from *halom*, in, and the prefixes *gef* and *chat* are formed the words *gefhalom*, generous ('kind-interior'), and *chathinalom*, mean ('bad-interior'). The possibility of tracing many words to their original sources is an interesting feature of the Chamorro language, showing clearly that the words were formed by the Chamorros themselves, who use them in their primitive sense. This is a sharp contrast to our use in English of such words as benevolent, malevolent, benediction, malediction, benefactor, malefactor, the significance of the component parts of which are seldom brought to the mind of the speaker.

COMPARISON. — In answering the question 'How?' the Chamorros have a series of adverbs formed by the prepositional prefix *tai*, like, and the adverbs of place here, there, yonder, forming words which are all rendered by the English 'thus' —

*haftaimano?* how (literally, what-like-which)?  
*taiguini*, thus, like this (here);  
*taigenao*, thus, like that (there);  
*taiguihe*, thus, like that (yonder);  
*taiguinehâ*, just like this.

Examples: *Umafatinas i pintô-mo gi tano taiguihe i Langit*.  
 Thy will shall be done on earth *like* (yonder) in Heaven.

4. ADVERBS OF MEASURE AND DEGREE. — The measure or degree of an action or quality are usually expressed by prefixes, as has been shown in treating of the verb and the adjective. The most common of these prefixes are:

<i>sen-</i> , very, most;	<i>taotaohâ</i> , truly human;
<i>sesen-</i> , <sup>1</sup> exceedingly;	<i>magahethâ</i> , quite true;
<i>chá-</i> , equally;	<i>lâ-</i> , more, a little more;
<i>achâ-</i> , equally;	<i>chat-</i> , incompletely, imperfectly;
<i>-hâ</i> (suffix), truly quite;	<i>pinât-</i> , excessively, too greatly;
	<i>-ña</i> (suffix), more.

Among the independent adverbs of this character are:

<sup>1</sup> *Sen* and *sesen* are in all probability identical with the Nahuatl *cen* (*zen*) and *cacen* (*zezen*), introduced in early times by priests or soldiers from Mexico. Thus we have in Nahuatl *kualli*, good; *zen kualli*, very good; *zezen kualli*, exceedingly good.

<i>megâ</i> , or <i>megai</i> , greatly, much;	<i>kâtnahâ</i> , nearly, almost;
<i>dididê</i> , or <i>dididi</i> , a little;	<i>mampas</i> , excessively, too much;
<i>achaigua</i> , equally;	<i>talo</i> , more (repetition);
<i>nahong</i> , sufficiently, enough;	<i>lokue</i> , besides, also;
	<i>palo</i> , the rest, the remainder.

Adopted from the Spanish are: *mas*, more; *menos*, less; *dema-siâo*, too much.

#### 5. ADVERBS OF MODALITY:

<i>magahet</i> , truly, certainly;	<i>siña</i> , possibly;
<i>magahethâ</i> , very truly, quite certainly;	<i>siñahâ</i> , quite possibly;
<i>sen-</i> (prefix), truly;	<i>tisiña</i> , impossibly;
<i>bunte</i> , perhaps,	<i>tî</i> , not;
<i>huguan</i> , doubtfully;	<i>sentî</i> , not at all;
<i>enao-minâ</i> , therefore;	<i>gin siña</i> , if possible.

#### 6. AFFIRMATION AND NEGATION:

<i>huñggan</i> , yes;	<i>ahê</i> , no;
<i>húo</i> , yes;	<i>senahê</i> , no indeed;
<i>hêkuâ</i> , I don't know;	<i>tisiña</i> , it is impossible;
<i>siña</i> , it may be so;	<i>chamo!</i> (precative) do not!
<i>magahet</i> , it is true;	<i>timagahet</i> , it is not true;
<i>mandage</i> , it is false;	<i>senmandage</i> , it is quite false;
<i>taya</i> , nothing;	<i>sentayahâ</i> , absolutely nothing at all.

INTERROGATIVES. — Several of the interrogatives used by the ancient Chamorros have become obsolete; among them *fia*, how many,<sup>1</sup> used in asking questions of time, as 'how many days?' *fafia*, how many, in asking questions as to the number of living things; and *füyai*, how many, in asking questions as to measurements, as 'how many fathoms, or arm-lengths?' In the same way *fahafa*, how many times, is no longer used. These words have been supplanted by *kuantos*, how many; and *kuantos bésas*, *kuantos biâhes*, *kuantos tiros*, how many times, how many trips, how many shots, adopted from the Spanish. The Spanish *porqué*, 'why,' is also used.

In many cases the interrogative is followed by the locate particle *nae* (or *nai*):

<sup>1</sup> Identical with the Samoan *fia*, Tongan *fiha*, New Zealand *hia*, how many. See *Am. Anthr.*, vol. v, p. 526; reprint, p. 43.

ngaian nae? when? at what time?  
 mano nae? where? at which place?  
 mano? whither? to which place?  
 guaña? is it true that?  
 ada, peradventure; as *ada ti mauleg*? is it peradventure not good?  
 hafa? why? what for? *Porkê*, why (from Span. *porque*) is now used.  
 haftaimano? hafataimano? how? what like?

# XI. — PREPOSITIONS

1. CLASSES OF PREPOSITIONS. — The Chamorro has a few primitive prepositions, some of which are used independently, others as prefixes, and others as suffixes. Like other languages it contains many compound prepositions indicating time, place, or order, composed of a noun and one or two prepositions; as, 'on top of,' 'inside of,' 'at the front of.'

2. *Gi*. — This preposition is the most frequent of all. It has various shades of meaning, being used like the Latin *ad* (to) followed by the accusative; or in some cases like the Latin *apud* or *in* (at) followed by the ablative, and like the English *at* (German *an*) in what may be called the locative. When it is followed by the definite article *i*, it combines with it, remaining unchanged. When followed by the locative article *iya*, it forms the combination *giya*. When followed by the article *si*, used before the names of persons, it is dropped, and the latter becomes *as*.

<i>i tãsi</i> , the sea;	<i>gi tãsi</i> , to the sea, by the sea.
<i>i tãno</i> , the earth;	<i>gi tãno</i> , on the earth.
<i>langit</i> , heaven, sky;	<i>gi langit</i> , in heaven.
<i>lamasa</i> , table;	<i>gi lamasa</i> , at the table.
<i>iya hita</i> , our house (Fr. <i>chez nous</i> );	<i>giya hita</i> , at our house, with us, in our keeping.
<i>iya Hagadña</i> , Agaña;	<i>giya Hagadña</i> , at or to Agaña.
<i>si Huan</i> , John;	<i>as Huan</i> , to or with John.

3. *Nu*. — This preposition is also very much used, and its use is sometimes difficult for a foreigner to understand. It may be translated 'with,' 'from,' 'by,' 'in,' or 'of,' and is used in many cases where in Latin the noun would be put in the ablative without a preposition. In constructions where, according to the usual Eng-

lish form, the verb would have a direct and indirect object, corresponding to the dative case of the person and the accusative of the thing ('He gave grain to the Athenians'), the usage of the Chamorro language corresponds to the Latin accusative of person and the ablative of thing; as, *Athenienses frumento donavit*, 'he presented the Athenians with grain.' Examples:

*Nae-ham pâgo nu i agon-mame*, Give us today our bread, lit., 'Present us this day with our bread.'

*Puti i chandiha nu i sêsê*, Cut the watermelon with the knife.

*Nafanlibre-ham nu i tailaye*, Deliver-us from evil.

*Madâlalag hao nu i famagion*, You were pursued by the boys.

*Hachahlao i kahet nu i akagueña*, He caught the orange with his left.

*Nalie-yô nu i lachi-ho*, Convince me (cause me to see) of my error.

*Hafañague yô nu i paki-ña*, He threatened me with his gun.

*Hafanague yô si Pali nu i gramatika*, The priest instructed me in grammar.

*Tisiña yô malefa nu hamyo*, I cannot be forgetful of you.

In English the usual forms of these expressions would be: Give us our bread, Show me my error, The priest taught me grammar, etc.

4. *Yan*. — The primitive signification of this word is that of the conjunction 'and.' It is, however, used as a preposition, signifying with, together with, in company with. In the Chamorro the use of this preposition is not nearly so common as in European languages. Thus, Go with him, is rendered: *Hanao enhamyo*, Go ye two; or *Dâlalag gui*, Follow him. With whom did you come hither? is rendered: *Hayi gachochong-mo magi?* or, Who (was) your companioning hither? I will go with father: *Si tata gachong-ho humanao*, or, Father (is) my companion to go (in going).

5. *Gine*, or *gini*. — This signifies 'from.' Unlike the corresponding preposition in the Polynesian dialects, it is quite distinct from the directive particle (*magi*). It is often used as a prefix, as *Gini-mano hao?* From-where (art) thou? — forming a verb which is conjugated like an intransitive; thus, the plural of the preceding compound is *Mangini-mano hamyo?* From-where (are) ye? *Gini-Hagat yo*, from-Agat (am) I, is conjugated like a verb, 'to-come-from-Agat,' taking forms which correspond to the progressive, 'I

am-come-from-Agating,' etc. This preposition can however be used independently; as, *Gini i mahaina-ta as Adan yan Eva*, From our parents Adam and Eve; *Ha-nahuyong gini i taya i liion yan i tiliion*, He-made-come-out from the nothing the visible and the invisible.

6. **Falag, malag.**— This corresponds in usage with the preceding, but has the opposite significance. With a noun or an adverb denoting direction it forms a compound verb, as *Falag-tate!* (Go) to the rear! *Malag-tate i patgon*, the boy went to the rear. *Falag* is used in the imperative, and *malag* in the present and past tenses of the indicative mode. In the same way we have:

*falag-mona*, toward the front, to the front, forward;  
*falag-katan*, toward the east, to the east, eastward;  
*falag-luchan*, toward the west, to the west, westward;  
*falag-halomtano*, toward the inland, to the forest (Samoan *i uta*).  
*falag-tasi*, toward the sea, to the sea, seaward (Samoan *i tai*).<sup>1</sup>

7. **Iyon.**— This may be considered as a phrase signifying 'property of,' 'pertaining to,' or 'belonging to,' formed from the noun *iyō*, property, or attribute, and the ligation *n*, 'of.' It has already been shown, under Possessives, how independent possessive pronouns are formed from this root; as, *iyō-ko*, my or mine (property-of-me); *iyon-mame*, our or ours (property-of-us). In the same way we have *iyon langit*, belonging to heaven, celestial; *iyon tano*, belonging to earth, terrestrial; *iyon tataho*, belonging to my father, etc.

8. **G e, or gâi.**— This may be considered as a preposition signifying 'with,' although it is usually employed as a prefix to a noun and is translated as a verb, to have. Thus, *gâi-salape si Huan*, may be translated either John has money, or with-money (is) John; *gâi-salape na taotao*, may be rendered 'moneyed man'; *gâi-gima hao*, thou hast a home, or with-a-home-art thou; *gâi-payo yô*, with-an-umbrella-am I, or I have an umbrella.

9. **Tâe, or tãi.**— This is the opposite of *gâi*, indicating non-possession, and may be regarded as a preposition, 'without.' Thus, *tãi-salape si Huan*, may be translated, John has no money, or without-money is John, or moneyless is John. In the same way we

<sup>1</sup> The Chamorros do not use the expressions 'landward' (*i uta*) and 'seaward' (*i tai*) to the same extent as the Samoans and other Polynesians. They usually designate boundaries, directions, sides of the house, etc., by the points of the compass.

have *tãi-tutuhon*, without beginning; *tãi-hinekog*, without end, endless, infinite; *tãi-chui*, without limit, boundless; *tãi-minapot*, without difficulty, easy; *tãi-añao i lâhe*, without fear is the man, fearless is the man.

10. **Mi and ê.**— These may be considered prepositional prefixes, *mi* signifying 'full of,' abounding in, and *ê* signifying lacking in, scant of, poor in; as, *mi-salape*, abounding in money, rich; *mi-hito*, full of lice; *ê-hinaso*, lacking in understanding, scant of brains.

11. **Kalañg.**— This is an independent preposition signifying 'like,' like unto; as *kalañg guaho*, like me; *kalañg patgon*, like a child.

12. **Tai.**— This prefix, when used with demonstratives, may be considered a preposition, 'like,' as *taiguini*, like this, thus, so; *taiguenao*, like that; *taiguihe*, like yonder. *Tumañgis-hao taiguihe i palo*, thou didst weep like the rest yonder (like yonder the others).

13. **COMPOUND PREPOSITIONS.**— The following compound prepositions are closely connected with corresponding adverbs of place and direction. They are formed from roots which may be considered nouns:

<i>fona</i> , mona, front;	<i>ginena</i> , in front of, opposite to, before.
<i>tate</i> , rear;	<i>gitâte</i> , in rear of, back of, behind.
<i>hulô</i> , top;	<i>gihulô</i> , on top of, above, upon.
<i>papâ</i> , bottom;	<i>gipâpâ</i> , underneath, below, under.
<i>halom</i> , inside, interior;	<i>gihalom</i> , inside of, within, in.
<i>huyong</i> , outside, exterior;	<i>gihuyong</i> , outside of, without, out of.
<i>entalo</i> , midst, middle;	<i>gi-entalo</i> , in the midst of, between, among.
<i>agapa</i> , right hand;	<i>gi-agapa</i> , on the right side of, on the right.
<i>akague</i> , left;	<i>gi-akague</i> , on the left side of, on the left of.
<i>lago</i> , north;	<i>gilâgo</i> , on the north of, north of, north from.
<i>haya</i> , south;	<i>gilâya</i> , on the south of, south of, south from.
<i>katan</i> , east;	<i>gikatan</i> , on the east of, east of, east from.
<i>luchan</i> , west;	<i>gilichan</i> , on the west of, west of, west from.

14. **PREPOSITIONAL SUFFIXES.**— In expressing an action which is directed to or for some one or something, instead of an indepen-



dent preposition, a suffix is used, which combines enclitically with the verb in somewhat the same way as the Latin prefix *ad* (at) is combined with *mirari* (to wonder) to form *admirari*, from which we derive our verb 'to admire.' These suffixes, as we have already seen in connection with the verb, are -e, -ye, -ge. Examples:

<i>tolâ</i> , to spit;	<i>tolâe</i> , to spit at.
<i>tunog</i> , to lower;	<i>tunoge si Luis</i> , lower for Louis.
<i>talag</i> , to look;	<i>talage</i> , to look at, to look toward.
<i>tayuyut</i> , to pray;	<i>tayuyute yô si Yuus</i> , pray for me to God.
<i>sangan</i> , to say;	<i>sangane</i> , to say to (some one).
<i>adingan</i> , to speak;	<i>adingane</i> , to speak to, to address.
<i>chule</i> , <i>chuli</i> , to carry;	<i>chuliye yô</i> , <i>chulie yô</i> , carry for me.
<i>sansau</i> , to wipe off;	<i>sausange si nana i lamasa</i> wipe off for mother the table.

15. PREPOSITIONS ADOPTED FROM THE SPANISH.—On account of a misunderstanding of the above forms and constructions of a similar nature the early missionaries introduced into the Chamorro the prepositions *pot* (*por*), for; and *para*, to, for, in order to. They also introduced the Spanish prepositions *antes de*, *después de* (after), *fuera de* (beyond), *contra* (against), and many others. In the catechism written for the natives such expressions as the following are common:

*para hamyo*, for ye;  
*para utaka*, in order to get;  
*para unâhanao*, in order to remove (cause to go);  
*pot i tinayuyut*, by the mediation, by the praying;  
*pot i minañao nu sasalaguan*, through the fear of hell;  
*con todo i minalagoña*, with all his-will.

*para uasii todo i manmagas yan i mandikiki na isao*, in order to pardon all the great and small sins.

## XII. — CONJUNCTIONS

1. CLASSES OF CONJUNCTIONS.—In Chamorro there are certain words which may be regarded as pure conjunctions; others may be regarded as conjunctive phrases formed by joining certain prepositions to demonstratives, while others now in use have been adopted from the Spanish.

2. ORIGINAL CONJUNCTIONS.—The original conjunctions are:

<i>ya</i> , and (joining clauses);	<i>lao</i> , but;
<i>yan</i> , and (joining words);	<i>sa</i> , for, because;
<i>pat</i> , or;	<i>gin</i> , if;
<i>na</i> , that (with present or past);	<i>kao</i> , whether;
<i>nu</i> , that (with future);	<i>an</i> , if, when;
<i>lâ</i> , nevertheless;	<i>yan</i> , if, provided that.

3. COMPOUND CONJUNCTIONS.—These are formed by affixing the preposition *minâ* (on account of) to the demonstratives, or the locative particle *nae* (or *nai*) to simple conjunctions, assuming an adverbial sense and joining a subordinate to a principal clause in a complex sentence:

*enao-minâ*, therefore, on that account;  
*ayu-minâ*, therefore, on yonder account;  
*este-minâ*,<sup>1</sup> therefore, on this account;  
*annae* or *anae*, where, when; as *Matae gi kilurus anae hachuda i hagâ-na*, He died on the cross, where he shed his blood. *Anae matae i asagua-mo* . . . when thy wife died. . .  
*ginnae*, *ginae*, when, if (German *wenn*).  
*yagin*, if, provided that; as *Yagin i taotao hagugufii si Yuus* . . . if man loves God . . . . . when a man loves God.

4. CONJUNCTIVE PHRASES ADOPTED FROM THE SPANISH.—In certain cases where the Chamorro had no exact expression to correspond with a Spanish idiom, the early missionaries introduced the Spanish idiom itself; as the correlative *asikomo* (*asi como*), as . . . so; *maséa*, *maskeséa* (*mas que séa*), although; *kontóke* (*con todo que*), notwithstanding; *mientras ke*, while, during the time that; *antes ke*, before the time that; *después ke*, after the time that; *para ke*, in order that, so that; *pot ke* (*porque*) because that.<sup>2</sup>

Sometimes there is a combination of Spanish and Chamorro forms, as in such sentences as "As pants the hart for cooling streams, so longs my soul for thee," the initial *as* of which would be rendered

<sup>1</sup> *Este* is adopted from the Spanish; it has almost entirely superseded the original *ini* of the Chamorro.

<sup>2</sup> The necessity for the use of the letter *h* instead of the Spanish *c* and *qu* has already been explained in speaking of the changes taking place in the vowels of such words as *kolat*, fence; *i kelat*, the fence (from the Spanish *corral*), which would have to change the initial letter *c* to *qu* before *i* if the Spanish system of orthography were followed.

by the Spanish *asikomo*, and the correlative *so* by the Chamorro *taiguenao* or *taiguihe*, signifying 'thus.' The expression 'so as not,' is rendered in Chamorro *para umunga*.

5. INTERROGATIVES.—In case of the use of a question in a subordinate clause the interrogative adverb is used; as *Nihe talii hafataimano uta-nafanlibre i anti-ta*, Come let-us-see how we-shall-make-free our-souls.

6. CONNECTIVE PARTICLES.—The ligations *na* and *-n* have already been explained in treating of the adjective and the noun.<sup>1</sup>

### XIII. — INTERJECTIONS

1. TRUE INTERJECTIONS.—These are used as exclamations, denoting strong emotion. Some of them have evidently been adopted from the Spanish:

*Di*, Behold! Look!

*Diâhâ*, Just look! Only look!

*Hei*, *Hoe*, Hello! Oh!

*Uhu* (without opening the lips), Ah!

*Ae* (pain, or shock), Ouch!

*Nihe*, *Nihi* (exhortation), Come! (Lat. *venite*.)

*Puf* (aversion), Ugh!

*He*, *Hu*, *Pu* (contempt), Pshaw!

2. IMPERATIVES USED AS INTERJECTIONS:

*Lîi*, *Liâhâ*, Look! Just look!

*Gusê*, Hurry! Be quick!

*Sahyao*, Hurry! Go quickly!

*Falago*, Hurry! Go! Run!

*Lättanao*, Begone! Get out! Go away!

*Pâkakâ*, Silence! Hush! Hold your tongue!

*Adahe*! Beware! Be careful! Look out!

*Cho* (to animals) Whoa! Stop!

3. FROM THE SPANISH.—Expressions containing the names *Yuus* (Dios), *Hesus*, *Maria*, are not held to be profane in Chamorro. As in the Spanish, they are frequently used, and on the slightest provocation:

<sup>1</sup> *Am. Anthr.*, vol. v, p. 519; reprint p. 36.

*Yuus-maase*, Thanks!

*Hesus* (joy, admiration), How beautiful! How strange!

*Hesus ke* (contempt), What a miserable . . .!

*Âsaena* (wonder), Lord! Good gracious!

*Ohalâ* (desire), I hope so! Would to God!

*Ai de mi* (sorrow), Alas for me! Poor me!

4. VOCATIVE SUFFIX.—After nouns in the vocative case the suffix *lao* is used; as *Tata-lao*, O father! *Francisco-lao*, O St. Francis!